

The Brooklyn Jewish Center Review

A PRICELESS GIFT FROM HITLER

By ALFRED WERNER

THE JEWS OF LATIN AMERICA

By ERNST SCHWARZ

LESS THAN A BEAST

By JOSEF H. MISCHER

ONE AMERICAN'S CREDO

By FRANK J. VAIL

JEWISH EVENTS REVIEWED

By LESTER LYONS

OCTOBER

1941

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXIII

OCTOBER, 1941—HESHVAN 5702

No. 8

TWO STARS EXTINGUISHED

TWO bright stars that illumined Jewish life throughout the world, and particularly in these days of darkness, have suddenly been extinguished. Menachen Mendle Ussishkin, in Palestine, and Louis D. Brandeis in America, have both been pillars of light guiding Jews everywhere toward lofty purposes.

Both were great, faithful servants of Israel, and both were passionately devoted to Eretz Israel. We, in the Brooklyn Jewish Center, will

have the opportunity to pay fuller tribute, in some measure worthy of their achievements, to both of these immortal Jewish leaders. Here it is but our sad duty to record the depth of our loss, the heavy burden of our sorrow. We feel ourselves orphaned in this dark hour, bereft of the fatherly wisdom and guidance that they bestowed upon all their people. Grief-stricken, we cry out: "My father, my father, the chariots of Israel and the horsemen thereof!"

—I. H. L.

A PORTRAIT OF ELEANOR ROOSEVELT

ON October twentieth Mrs. Eleanor Roosevelt spoke at the Forum of the Brooklyn Jewish Center. As is customary when the Center is host to distinguished guests, a member was sent to Mrs. Roosevelt's home in New York to escort her to the institution. The member was Max Herzfeld, the chairman of the Forum Committee. The *Review* asked Mr. Herzfeld to write his impressions of the half hour he spent with the President's wife, and his account is further evidence of the remarkable character of this lady. Perhaps the biographers of Mrs. Roosevelt will have cause to thank us if we make public here Mr. Herzfeld's description. At any rate, these homey details of a woman whose greatness lies in her wonderful simplicity, in her perpetual concern with the betterment of the world, in her affectionate interest in her neighbors—and her neighbors are all the people of the United States—will help to round out her portrait.

Here are Mr. Herzfeld's notes: "There we were, Mrs. Roosevelt and her friend Miss Cheney, Saul Abelov (another member of the Center), my good wife and myself, chatting informally about matters of no particular importance. Mrs. Roosevelt's friendly

manner makes you forget instantly that you are with the wife of the President. No—you don't forget; you are ever conscious of her dignity and charm. She exudes a warmth that dissipates the restraint and self-consciousness which you anticipated you would be afflicted with. She greets you with an apology for being late, and introduces her son-in-law, John Boettinger, and Miss Cheney, as she would present them to old friends, and then the conversation flows as between intimates. Mrs. Roosevelt talks of her son John's job at Filene's department store, and we all laughed when my wife recalled Mrs. Roosevelt's reaction to her first glass of beer, as related in her autobiography, 'This is My Story.'

"What made us feel so much at ease in the company of this lovely lady? Of course, our feeling was largely the response to her personality. But more than all else was the spirit of our democratic form of government. Had we been with the wife of a ruler of the smallest foreign kingdom we should have been obliged to address her as 'Your Royal Highness,' and we would have been stricken with awe even before we had uttered a word. To me, the son of a Polish immigrant, this half hour has

a meaning not easily describable. The memory of it I shall always cherish.

"It was John Boettinger who answered when I rang the bell at Mrs. Roosevelt's town house on East 65th Street, and he said to me pleadingly: 'You know Anna (his wife) and I don't get much time with Mrs. Roosevelt. Can't you delay your leaving, and give us some more time with her?' After a brief discussion of how long it would take to drive to the Center, he suggested 25 minutes and I insisted on 45 minutes. We compromised on 35 minutes. I spoke of the possibility of getting a ticket for speeding, and Abelov jokingly reminded us that Mrs. Roosevelt's presence wouldn't help, that her son John got his ticket notwithstanding his family background.

"Mrs. Roosevelt readily recalled visiting the Center three years ago, and remembered well Dr. Levinthal's greeting to her. We talked about the Jewish Theological Seminary conference held the previous day, and she told of her interest in ORT (she was thoroughly familiar with the work of this organization), and said she regarded it as one of the most worthwhile causes. She mentioned that she had addressed an ORT gathering in Chicago, and that she was scheduled to speak at an ORT meeting in New York soon.

"And so the talk went on until we reached the Center—it did take 35 minutes—and we were engulfed by a cheering crowd that blocked the street in front of the building and packed the large lobby."

This is Eleanor Roosevelt, this is the First Lady of the Land. It is because she is such a woman that she has earned the love of Americans as perhaps no other President's wife has earned it.

Mrs. Roosevelt is the perfect example of the true American mother. If we want a heroine for our times we cannot do better than choose her, for she combines all the qualities of the good woman.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year

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JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

THERE is something about our institution, the Brooklyn Jewish Center, that one never ceases to admire. I refer to the spirit of loyalty and devotion that animates a large portion of our members, and that is manifested ever so often in the life of the Center. One would imagine that an institution that is in existence twenty-one years would lose some of the fire, the enthusiasm, that revealed itself in its early years. But happily, that is not the case here. We still possess the enthusiasm of our youth. We have lost nothing of the vigor, the vision, the adventurous spirit that marked our undertaking two decades ago. Verily, we might paraphrase the words of the prophet: *Ki Na-ar Yisroel I'o-o-havehu*, "Because Israel is still youthful, therefore I have loved him!" As long as our Center will retain that youthful spirit of energetic and continuous effort to enlarge its service and its usefulness, so long will it continue to enjoy the love and the admiration, which are showered upon it today.

We had evidence of this spirit during the recent High Holy Days season. The evening before Yom Kippur Eve some thirty men were the guests at a dinner at the home of Mr. Moses Ginsberg, and the unforgettable impression of that event will be recorded among the historic milestones in the life of our institution. It is too soon, at this time, to tell more of the details of that dinner conference, but it may be said now that Center history was made that evening. Mind you, they could not and would not wait until after the Holy Days season, when people would be more at leisure. No—on the evening be-

fore Kol Nidre Eve, they had to carry through their purpose, so great was the driving force of loyalty that animates so many of our workers.

As if that were not enough to attest the youthful vigor of the Center, on the night after Yom Kippur, there again assembled for a dinner conference about seventy-five of our workers, men and women, old timers and newcomers, to inaugurate a membership campaign for two hundred and fifty additional members for our institution. Again, no chance to rest, and no delay was permitted. On the very morrow of Yom Kippur they had to assemble to dedicate themselves to the sacred task of broadening the base of the Center by enlarging its membership, and thus conferring upon additional hundreds the benefits — spiritual and cultural — which our Center offers to all affiliated with it. And there, too, it was not only the fact that people came together for a certain purpose; it was the spirit that animated all the workers that was so admirable. One could not help feeling that it was a spirit of consecration that filled every one present that evening, a spirit such as evidenced in our institution in the early days of its founding.

It is that spirit of youth, of vigor and of strength, that is the real secret of the success of all that we have undertaken to do. The foregoing is written not in a spirit of boastfulness, but rather in a spirit of thankfulness to God for the blessing of men and women with Jewish hearts that is ours. We pray that we may continue to enjoy that blessing for many, many years to come. And we pray too, that all other Jewish institutions in this land may likewise be so blessed, so that we will have a Jewish life that shall redound to the credit and honor of our people and of America.

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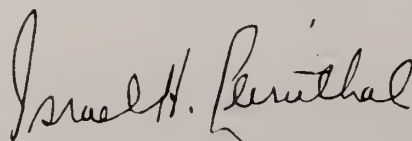
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A. LOZOVSKI, THE SON OF A POOR "MELAMED"

THE Russian Vice Commissar of Foreign Affairs and Propaganda Minister, A. Lozovski, is the son of a poor *melamed*, Abraham Dryo. His real name is Shlomo. Born in a tiny Ukrainian village in 1878, he was apprenticed to a butcher at the age of eleven. Later he became a helper in a blacksmith shop. Hard labor and a life of poverty taught him what the lot of the common man in Czarist Russia meant. While at the anvil and the forge he made his first contact with the revolutionary leaders. His tact and intelligence brought attention to him. His first activities were with the rail workers at Lozovaia, a village near his own native town, and caused his arrest and imprisonment for one year. On his release from prison he resumed his revolutionary work. In 1906, after the ill-fated Revolution, he was sentenced to exile in Siberia. On his way there, he succeeded in escaping, and finally made his way to Paris.

He returned to Russia in 1917 and was active in organizing the labor unions. In 1920, he was sent to a labor convention at Berlin, but was arrested and returned to Russia. Lozovski's greatest interest seems to be the question of minorities.

The Louis Lamed Prizes in Hebrew and Yiddish

Prizes in the field of Jewish Literature, both Hebrew and Yiddish, have been established through a fund created by Louis Lamed, of Detroit.

The 1940 recipients of the award in Yiddish are: Ephraim Auerbach, the distinguished poet, first prize of \$250; Jacob Glatstein, equally distinguished Poet, second prize of \$100. Both poets are regular contributors to the Jewish publications. In the field of Hebrew Literature, a first prize of \$250 was granted to the Hebrew essayist and poet, Abraham Regelson, and a second prize of \$100 to the scholar and poet Dr. Israel Efros.

The awards are granted under certain stipulations, thus barring some contestants whose meritorious work did not comply with the required conditions. However, honorable mention was made of several Yiddish and Hebrew writers.

The Judges for this award consist of a committee of five outstanding Hebrew and Yiddish writers.

"**M**UCH less is it advisable for a person to go thither who has no other quality to recommend him but his birth. In Europe it has indeed its value; but it is a commodity that cannot be carried to a worse market than that of America, where people do not inquire concerning a stranger, What is he? but, What can he do?"

Benjamin Franklin made this unmistakable statement in his "Information to those who would remove to America." Today, America still offers a haven to Jews or Christians, Germans or Frenchmen. All this country requires from them is that they respect its laws and its democratic spirit.

The present wave of refugees from Hitler-dominated Europe—now practically at a standstill because of virtual closing of almost all ways of escape—is similar in many respects to the influx of professional men in the first part of the nineteenth century, those who fled from the dictatorship of Chancellor Metternich. Rabbi Isaac M. Wise, who was inspired to go to the New World when he picked up in a second-hand bookshop in Prague a set of American newspapers containing the debates on the Federal Constitution of 1789, or Dr. Abraham Jacobi, the famed physician who had a narrow escape from the Gestapo of 1848, have their counterparts among the immigrants from Nazi Europe. But while the "forty-eighters" were mostly men in their twenties, frequently of great promise but necessarily with small achievements to their credit, most of the modern refugee scholars are men over fifty who left good positions and a full life behind. They can be compared only to those Greek scholars who fled to Italy after Constantinople was taken by the Turks, and who initiated a new spiritual movement in the country where they found refuge which changed the face of the whole world: the Renaissance.

Will today's refugee scholar also cause a renaissance of letters and science in their new home? America has produced many first-class scientists, and some of its universities and research institutes excell all other centers of knowledge in the world. Yet America was happy to open her gates to some twelve hundred foreign scholars. Before the Nazi occupation of Austria and Czechoslovakia about two-thirds of the scholars taking re-

fuge in the U. S. A. were of Jewish descent, while in the last three years more and more non-Jewish liberals, members of the fifteen or more nations caught by Hitlerism, saved their lives by entering the Western Hemisphere. But the Jews still seem to be in the majority, and there are some Nobel Prize winners and world famous scientists among them.

Albert Einstein, who became a citizen of the United States a few months ago, is still the pride of the Institute for Advanced Study at Princeton. To his students and to the millions to whom his scientific writings must remain mysteries, he is dear as a symbol of pure science, as an upright character and a sympathetic friend of the miserable ones. Perhaps the nicest of all stories told about Einstein is that of the little girl whose arithmetical problems he helped to solve for the grand honorarium of an apple per coaching lesson.

Less known to the general public are two other Nobel Prize winners. They make no speeches, and they assail the Nazi regime merely with their scientific output. James Franck is the youngest of all Nobel Prize men. Born in Hamburg in 1882, he started teaching physics at Berlin University in 1911 and was made professor in ordinary at Gottingen in 1920. In 1926 he received the Nobel Prize for his experimental confirmation of the quantum theory—that ingenious attempt made by Max Planck in 1900 to explain the laws of light and heat emanation. Despite his remarkable exploits, Franck was ousted from his post by the Nazis in 1933. He is now affiliated with Johns Hopkins and Cornell Universities.

The other Nobel Prize winner, Otto Loewi, born in Frankfort on Main in 1873, had to leave the University of Graz after Hitler's occupation of Austria in 1938. Two years earlier he had received the great award after having attained an international reputation because of his researches in the chemical structure of the transmission of nervous currents, and in the structure of the heart. Fortunately, he can now continue his studies in free America.

Refugee Talent Has Enriched America

A PRICELESS GIFT from HITLER

By ALFRED WERNER

Though not a recipient of the Nobel Award, Kasimir Fajans was hailed as one of the world's leading chemists when he fled to the United States six years ago. For eighteen years he had headed the Institute of Physical Chemistry at Munich. He is now teaching at the University of Michigan. This scholar, born a Pole, has been associated with explorations in radioactivity, thermochemistry, photochemistry, volumetric analysis and other sections of chemistry. Rudolf Schoenheimer, biochemist, was noted for his investigation of cholesterol (a substance to be found in the human bile, closely related to Vitamin D). In 1933 he was ousted by the Nazis from the post he held in Freiburg, where he headed the chemical-pathological institute. An authority on the physiology and chemistry of fats and sterols as well as on chemical pathology, he is now assistant professor of biochemistry at Columbia University.

Other outstanding refugee scientists are: Philipp Frank (theoretical physics), now teaching at Harvard; Maximilian Ehrenstein (organic chemistry), affiliated with the University of Virginia; Richard Goldschmidt, the biologist and geneticist, famous for his studies of sex determination; Siegfried Loewe, the pharmacologist, who studied the male sex hormones; Wilhelm Frei, the famous dermatologist and inventor of the Freo test for lymphogranuloma inguinale (a malign tumor of the lymph glands); Bernhard Aschner, the gynecologist, rediscoverer of ancient Greek therapeutics; Otto Marburg, noted pediatricist. All these men are now affiliated with institutes of research or hospitals in this country, eager to serve democratic America.

In the field of humanist studies first to be mentioned are those refugee scholars who contributed considerably to the *Wissenschaft des Judentums*, the science of Judaism. Professor Ismar Elbogen was known in this country long before his arrival in America, because of his lectures at the Jewish Institute of Religion (1922-23), and because of his "History of

the Jews," which has been widely read in the English translation. Though his main interest was devoted to the study of Jewish liturgies, he spent much time on organizational and educational work among the German Jews. He was also a contributor to several Jewish encyclopedias.

The Public Library has made use of the vast knowledge of Aaron Freimann, former librarian in Frankfurt on Main, an expert in Hebrew incunabula. Hans Kohn, a member of the group that gathered around Martin Buber, the Frankfurt philosopher, was noted, among other things, for his biography of Buber. He is now a professor of modern history at Smith College. An expert on Eastern Europe and Western Asia, Kohn has written several important books.

The University of Vienna has furnished America with one of the greatest authorities on Oriental philology, Bernhard Geiger. After having been active in the Austrian capital for almost thirty years, he is now with the American Institute for Iranian Art and Archaeology, and is at present engaged in writing a book on those termini in the Talmud which were borrowed from the Persian language. A famous authority on Sanskrit, the ancient literary language of India, he was honored in 1926 by a visit of the Indian poet, Rabindranath Tagore.

Similar to a certain extent is the work of Raphael Taubenschlag, formerly professor of Roman Law and dean of the faculty of law at the University of Cracow, Poland. Apart from his studies in Greek and Roman law he reconstructed Egyptian law out of the papyri manuscripts.

Robert von Heine-Geldern, an anthropologist and expert in Chinese Art, is now teaching at New York University and is associated with the Museum of Natural History. He is a grand nephew of Heinrich Heine, and comes from Vienna. Ernst Kantorowicz, formerly at the University of Frankfurt, a biographer of Frederick II, the Ghibelline emperor, is now with Johns Hopkins University and the University of California.

Noted philosophers among the refugee scholars are David Baumgardt, now with the Library of Congress, and Maximilian Beek, working with the International Institute of Social Research. Arthur Feiler, for many years leading economics writer on the *Frankfurter Zeitung*, taught general economics at the University of Frank-

fort and was a member of the Socialization Commission and of the Reichswirtschaftsrat in Germany. He is now active at the New School for Social Research.

European architecture is well represented in this country by Paul Zucker, formerly at the Lessing Hochschule in Berlin, who built many modern villas in the residential suburbs of Berlin and Frankfurt, and planned large business buildings and mausoleums.

These are, of course, only a small percentage of the refugee scholars in America. There are many on the staffs of Harvard, Princeton, Swathmore and Bryn Mawr Colleges, to mention those institutes which have the highest percentages of refugee scholars. Above all, one would have to copy the catalogue of the "New School for Social Research," popularly known as "the University in Exile," that institution which was founded by Dr. Alvin Johnson in 1933. This New York school, which recently has been authorized to confer degrees in its own name, has now twenty-six faculty members and fifteen research assistants, almost all refugees.

Though it is hard to pick out the "most important" man on the staff of this university of refugees, since all of the professors have enriched international science one way or the other, some further names must be given to enable the reader to realize the breadth of the field of knowledge covered by that institution. There is Max Wertheimer, who helped Dr. Johnson found the school. He is famous for his "Gestaltpsychology," a theory which has been of enormous influence on recent psychology. Eduard Heimann, who last year lectured on "Ethics and Economics," was a professor at Hamburg University and one of the leaders of "Religious Socialism." He published here the widely discussed book on "Communism, Fascism or Democracy." Heimann's colleague, Adolf Lowe, who taught economics at Kiel, also has published influential books, such as "The Price of Liberty" and "National Socialism and the Economic Order." Hans Speier is the author of many essays on the history of political ideas, on the principles of class formation and on the history of classes. Among the many Viennese scholars, affiliated with the "University in Exile" at least two are internationally known. One is Felix Kauf-

mann, who taught philosophy of law at Vienna University for sixteen years, and the other is Ernst Kris, formerly on the teaching staff of the Viennese Institute of Psychoanalitics, who applies the Freudian theory to social sciences.

In a special message at the New School's charter celebration dinner, Justice Felix Frankfurter declared that the University in Exile was a symbol of the ideas which we know and cherish as Western civilization: "For while it is now an American institution, it shelters and fructifies purposes and methods which must again become the pursuit and the ideals of the whole world if civilization is to maintain itself . . . Man is without dignity unless he has freedom—freedom of body and mind and soul. And there cannot be freedom without the unfettered right to pursue the truth."

In the same spirit Bruce Bliven, editor of the *New Republic* thanked Hitler for the great service he had done America by expelling Germany's best scholars. Estimating that an average scholar is worth some \$200,000, if the cultural contribution of a teacher or artist can be evaluated in dollars and cents, he concluded with the cheerful remark: "For this and for many other things that he does not understand and never will, I feel that we owe a debt of gratitude to the Fuehrer."

Wise emperors and statesmen have always recognized the importance of having the best brains available for the benefit of their countries. "You call Ferdinand of Spain a wise king?" Sultan Bajazet II commented, addressing his court. "Didn't he impoverish his own country and enrich ours?" He referred to the expulsion of Spanish Jews. Prime Minister Churchill had the same thought when he said recently: "Modern warfare is a war of science. If the Fascist countries deem it necessary to expel many of their best brains, the democracies will and must win in the end."

The United States will never regret that it offered sanctuary to those 1,200 outstanding scholars from Nazi Europe, and to the thousands of younger and less known intellectual workers. These famous men, rescued chiefly through the assistance of the "American Committee In Aid of Displaced Foreign Scholars," will not forget that they owe their lives and their new careers to American hospitality.

THE PASSING OF BRANDEIS AND USSISHKIN

By A. Goldberg in
"The Morning Journal"

A FALSE impression exists in regard to Ussishkin. He is pictured to us as the man of steel, from whom there emanates a coolness and aloofness. This is but the superficial judgment of those who knew him only from a distance. Even in his lifetime this conception of the man became a sort of legend, a legend which he himself helped to create. Ussishkin the "No" man, Ussishkin the hard-boiled leader of oppositions was but a mask. It suited his purpose to appear so in order to attain his ideals. As a matter of fact, he was a kindly, lovable individual, a tender husband, a loving, indulgent, even demonstratively affectionate father.

What caused Ussishkin's reputation as the "No" man? In early years of the Zionist movement the British government offered Uganda as a home for the Jews. Herzl accepted this offer as providing temporary shelter for a stricken people until their permanent haven in Palestine was ready for occupation. Ussishkin led the opposition to this proposal. This fact, together with the friendship with "Ahad Ha-am," gave the impression that he was an opponent of Herzl.

In reality Ussishkin was an admirer of Herzl and recognized in him the great man of his generation. At the same time he believed in Palestine as a spiritual center. In this respect, he was a disciple of Ahad Ha-am.

In practical work, Ussishkin was a follower of Lilienblum, the man of action, the man who was willing to handle details. In other words we find in Ussishkin a synthesis of the ideas of these three leaders of thought.

Ussishkin, himself, proclaimed as his ideal Folk, Land and Language—the Jewish people, the land of Israel and the Hebrew language. For 60 years Ussishkin labored for his ideal. He was rewarded by the partial realization of his hopes and dreams. This is more than can be said of his spiritual predecessors, Herzl, Ahad Ha-am, Lilienblum. He saw the gradual increase in land-holding by Jews in Palestine. He saw the acceptance of Hebrew as the official Jewish language in Palestine, the language of

home and school. He saw the great progress made by the Hebrew University at Jerusalem.

It is notable that this "No" man, this man of many conflicts, remained an intimate of all those whom he opposed. He denounced Herbert Samuel but remained his friend. He was a staunch friend of Magnus, whom he strenuously opposed in his attitude toward the Arabs. He was against the tactics of Vladimir Jabotinsky, but remained his firm friend. What counted most to him was the purpose, the intention. He often stated Zionism, primarily, needed men.

In the last analysis, Ussishkin loved mankind. No great Zionist leader left behind so many devoted friends.

By M. Danzis in "The Day"

THERE were moments when the man suddenly was transformed. Then the man of cold granite disappeared and there appeared in his place a warm, sentimental personality. This happened when he discussed with me two individuals whom we both knew, and who were both dead. The two, Jacob De Haas and Nathan Birnbaum, had been his severest opponents, as he himself told me. However, he held them in high esteem. Their names brought to his mind the dawn of Zionism. To him there came to life the fiery controversies of bygone days, struggles between the followers of Herzl and the followers of Ahad Ha-am, between Vienna and Odessa. Ussishkin spoke to me, with lowered head turned toward me, in the twilight of a Sabbath Eve, in a lyrical tone, concerning De Haas, Birnbaum and others of that period. In the hoarseness of his voice could be recognized his emotion.

I asked myself afterwards, "Who was the true Ussishkin? Was it the man who paraded before us with the sign of leadership on his forehead, the man who was able to pound the table vigorously, or was it he who appeared before me on that Sabbath Eve?" Those who knew Ussishkin are inclined to believe that the second one was the true Ussishkin. They

thus explained the many inconsistencies which characterized his management of Zionist affairs. All agreed, however, that Ussishkin was the most constant, most vigorous figure that our national movement produced.

By A. Revusky in
"The Morning Journal"

UNTIL the last days of his life Brandeis did not cease to take the keenest interest in Jewishness and Zionism. He read with concentration not only memoranda and newspaper articles but large volumes dealing with these matters. His ability to extract the essence of everything—for which he became famous as a jurist—greatly favored his approach to the Jewish problem. He was urged to treat the Jewish question with a loving, nostalgic heart, but he handled it as an important 'case.'

Brandeis lived very simply. When one visited him at his Washington home or at his farm at Chatham, Massachusetts, one found it difficult to believe that he was either a Supreme Court Justice or a millionaire. Judging from the worn-out furniture, one would think he was a veteran savant struggling to make both ends meet.

Was this because of miserliness? Distinctly not. Brandeis contributed very generously to the causes which stirred his heart. How much he contributed during his lifetime is not known, but there is no doubt that no American Jew gave so large a portion of his wealth for social, and particularly for Zionist, purposes.

The simplicity of his life was the logical outcome of his concentration on spiritual values. He was possessed of a kind of obstinacy to abide by old established manners and customs, and from these he did not depart in spite of changing times and conditions.

An interesting fact about Brandeis is that he never dictated his letters or papers unless he worked on a lengthy memorandum. Even his judicial decisions as member of the Supreme Court were to a great extent written by hand, usually in pencil.

THE JEWS OF LATIN AMERICA

By ERNST SCHWARZ

This comprehensive survey of the Jews of South America was first published in "The Inter-American Quarterly." Of special interest is Mr. Schwarz's brief but valuable notice of the work of Albert Gerchunoff, the Argentine novelist and editor, and Lazar Segal, Brazilian painter. The refugee settlement in the Dominican Republic is not discussed, since the author last visited the colony in September, 1940. For publication in the "Review" Mr. Schwarz's article was slightly condensed.

THE number of Jews in Latin America is small. It does not exceed 500,000, or about one-third to one-half per cent of the entire population. Of these, about 300,000 reside in Argentina, while 60,000 to 100,000—the estimates vary greatly—have made Brazil their home. Twenty thousand to 30,000 live in Uruguay and the same number in Mexico, 10,000 to 15,000 in Cuba, about 10,000 in Chile, and the rest in the remaining countries. Exact figures are not available.

The Jews, with few exceptions, are new-comers. They arrived during the latter half of the nineteenth century and, in ever increasing numbers, during the first decades of the twentieth. Since Hitler seized power, some new immigration has started up. This has not been large, however, and does not exceed several thousand Jews for each of the countries concerned. Moreover, many of these recent arrivals consider the United States as their ultimate goal, and regard their stay in a Latin American country as a passing stage.

The great majority, nevertheless, have made the Latin American republics their home, and have acquired citizenship by birth or naturalization. Most of them are Jews from Poland, Roumania, the former Baltic states and what is now Soviet Russia. They abandoned the Old World because of discrimination, bloody persecution or starvation. Others came from the Near East and particularly from Syria, as well as from Morocco and other regions of North Africa. These Jews emigrated for virtually the same reasons as those which affected the members of their race in Eastern Europe. For them, however, Latin America had a special attraction, be-

cause, as descendants of Jews who had been exiled from Spain and Portugal in centuries past, they had conserved the old Spanish language and retained a lively memory of their origins.

Jews from the United States, who are found in all the Latin American countries, are mostly representatives of American business interests. Many of them return to the States after a couple of years and keep their American citizenship. The latest arrivals are Jews from Germany, Austria, Czechoslovakia and other Hitler-stricken parts of Central and Western Europe. These had, up to this year, a slightly better chance to secure admission than members of their race from Poland and Roumania. Their cultural level is that of the European middle-class, and a certain number of them, who came from Belgium, the Netherlands and France, have even managed to bring some money along. Most of these immigrants have chosen the big cities for a residence. But important groups are also found in small and medium-sized towns as well as in the open country.

Many, but by no means all, of Latin America's Jews are active in business. There is no branch of commercial life with which they are not dealing, and their contributions have often been useful as well as characteristic. While those who came from the United States are working chiefly in inter-American trade and in large-scale affairs, the Eastern and Oriental Jews have set up shops of all kinds, many of which were unknown before.

Also worthy of note are Jewish contributions to industrial life. Their share in the textile, shoe and leather industries is considerable, while they also own furniture factories, machinery workshops and other industrial enterprises.

The 300,000 Jews of Argentina represent the largest Jewish community to be found in any Latin American country. Most of them arrived during the five decades between 1880 and 1930, so that at the present time many Argentine Jews are citizens by birth. Argentina offers the first example of a non-commercial Jewish im-

migration and settlement scheme. As early as 1893, the ICA (Jewish Settlement Association), founded by the millionaire philanthropist Baron de Hirsch, brought to Argentine a group of Russian Jews in order to make them farmers on land which had previously been bought for the purpose. Some of these colonists, whose number was swelled by later arrivals, left for the cities, where they became the founders and forerunners of Argentina's urban Jewish communities. Of these the largest are in Buenos Aires (with 130,000 Jews) Rosario (with 13,000), and Cordoba (with about 6,000). In addition, Jews are found in more than 800 towns and hamlets all over the country. As farmers they also live in tiny villages or even in the complete isolation of the pampas.

The share of the Argentine Jews in trade and commerce is considerable. As owners of workshops and factories, they are prominent in the manufacture of dresses, coats, hats, shoes, silk-goods, handbags, trunks, raincoats and rubber goods, office supplies, mirrors, furniture, etc. They also own a great number of stores of every size and description. Many of these stores are located in the finest shopping centers of the large cities, while others are found in townships, villages and even in the open country. Besides the 50 per cent of Argentine Jews who are in business or industrial enterprises, 25 per cent are artisans, and the rest are farmers, industrial workers and professional men. This, by the way, is a much sounder social structure than that which existed up to the war in many of the European Jewish communities.

In the intellectual field and in the learned professions, Argentine Jews are extremely active. In Argentina, as elsewhere, they are physicians, dentists and lawyers, though there are not as many of them as in the United States. Others teach in elementary and high schools and about forty are university professors and scholars. In Albert Gerchunoff, who came originally from an ICA Settlement, Argentine Jewry has produced a great talent in the field of writing and journalism. His famous novel "The Jewish Gachos," published a good many years

ago, opened up new literary perspectives. He was also the editor of *La Nacion*, which is, of course, one of the leading papers in Latin America. Gerchunoff is not the only Jewish author who has won fame in Latin America. There are many others, writing in Spanish or Yiddish. In the field of artistic activity Jews are found as sculptors, painters and musicians. Some, furthermore, are prominent in public life, working in municipal, provincial and even national legislative bodies and assemblies.

Jewish religious and social life in Argentina is fully developed and resembles that of any community of Jews in the United States. There are many congregations, rich and poor, large and small, orthodox and liberal and—a characteristic of Latin America—Spanish-Portuguese. There exist, furthermore, Jewish charitable associations and a fine hospital in Buenos Aires. A cooperative bank provides Jewish middle class businessmen and farmers with credit. Newspapers and magazines, written in Spanish or Yiddish, are published in considerable number. Among them is the scholarly monthly *Judaica*, edited in Spanish by Salomon Resznick, an expert in Jewish literature.

Rather apart from the current of Jewish life we find certain families whose ancestors came to the country long ago and who at the present time play a predominant role in Argentine economy. Among them are great magnates such as the Bembergs and Bunge with widespread national and international financial and commercial interests. Alejandro Bunge, the famous economist, is a member of the latter family.

While Argentine Jewry is the most numerous, and accordingly the most influential section of Latin American Jewry at large, developments in Brazil are also remarkable. Here Jewish life was never entirely extinguished during the colonial period, and as early as 1823, when the country granted religious freedom, some Brazilian Marannos, or "secret Jews," began to profess their faith in the open. They were soon joined by some of their Oriental brethren of Spanish-Portuguese descent from across the ocean, who never perhaps had entirely severed their ties with the Brazilian Jews. Jewish immigrants trickled in throughout the whole nineteenth century, and grew in number after 1900. Stopped by the economic crisis of the early thirties, immigration increased

somewhat after 1933, when several thousand victims of Hitlerism entered Brazil. However, immigration never became as large as it had been before. At the present time the number of Brazilian Jews is estimated at between 70,000 and 100,000. Of these, 20,000 to 25,000 reside in Rio de Janeiro, while 15,000 to 20,000 are found in the great industrial center of Sao Paulo. In addition, about 2,000 live in Para, 1,500 in Pernambuco, and 1,000 in Bahia. Lesser numbers are found in Porto Alegre, Curytyba, Ceara and elsewhere. On the whole there exist some 40 separate communities.

The majority of Brazilian Jews are in trade, business and industry. Most of the industrial entrepreneurs reside in Sao Paulo and have contributed to making that city the great industrial center which it is today. These men were the founders of the paper, knitting, clothing and furniture industries which are now flourishing there.

About 25 schools, with a general as well as a Jewish curriculum, provide the younger generation with an adequate education and are fully recognized by the Brazilian Government. Jewish contributions to the general cultural life of the country are not very important as yet. This is due to the small number of Jews living in Brazil, to their relatively recent arrival, and to a certain discrimination against them by anti-Semitic and Fascist groups. Yet there already exists a group of young scholars and artists which offer hope for the future. One of the ablest of these is Lazar Segal, the painter, an immigrant from Wilna, Lithuania. Of him says Robert C. Smith, Assistant Director of the Hispanic Foundation in the Library of Congress: "Segal's coming was a great event in the history of Brazilian art. The Brazilian painters lost in the doldrums of misunderstood impressionism, had a sudden vision of fresh painting—of the new doctrine of essential patterns, rhythms and pure color. The enterprising Paulistas, in the midst of their creations of a new city and a new existence, were ready for a new art. The Paulista painters, writers and musicians moved to action by what Segal had shown them, had begun to think independently and to take stock of their cultural inheritance."

Little Uruguay harbors some 50,000 Jews, who include about 5,000 recent arrivals from Europe. While 30,-

000 Jews live in the capital of Montevideo, the rest are spread all over the country. Their religious, social and professional pattern does not vary appreciably from that of the Jewish groups in the two neighboring countries. The Jews in Chile number about 20,000, with 18,000 in Santiago, the capital. Of these 60 per cent are engaged in trade, about 38 per cent are manufacturers, and only 1 per cent are professional men or industrial workers.

The Latin American countries with the largest proportion of Jews, outside of South America proper, are Mexico and Cuba. The Jewish communities of these countries are, however, small in comparison with the population at large. Just as in South America, so in Mexico and Cuba the Jews have founded or enlarged certain industries for mass manufacturing, and have facilitated the distribution of merchandise by opening numerous stores. As to the other republics, none are without their Jewish settlers, but the figures are small, and only in Colombia and Bolivia do they amount to anything worth mentioning.

Lately a new group of Israelites have been given publicity. These are the Indian or "black" Jews of Mexico and Chile. Those in the former country, who number about 500 souls, call themselves "the first Jews of Mexico." They have a right to do so, for there is no doubt about their very ancient history. They are, indeed, the last remnant of those Iberian converts and Israelites who fled to New Spain during the sixteenth and seventeenth centuries and managed to survive persecution. Today, in Mexico, they have their own synagogues which tend to be Orthodox in character. Apart from religion, these Jews do not differ from the average Mexican.

While this is the picture of Jewish conditions in Latin America at the present time, the outlook for the future is none too bright. Since the depression, and the outbreak of the Second World War, immigration has been subjected to heavy restrictions, and, in many places, has become virtually impossible. The well known pattern of Jewish professional life in Europe, added to the grave economic situation of the Latin American republics and to their own over-production of intellectuals, makes it, in the opinion of many Latins, difficult to admit any large number of intellectuals or commercial people to their

Continued on page 23

*A Story of Faith Justified***LESS THAN A BEAST**

By JOSEF H. MISCHER

In summer my grandfather's house was the pride of the village. Its gray, red-tiled roof stood out among the straw-covered houses of the Polish farmers like a red poppy in a scorched potato field. In winter, all the roofs were covered with snow, so it made no difference.

It was a large, rambling building with stables for two horses and a few cows in the back. A spacious corridor running through the entire depth of the house, separated the living quarters to the right from the inn to the left.

My grandfather did not like the inn. I believe the noise of drinking people annoyed him and the smell of stale beer disgusted him. So the inn was in charge of my grandmother and her daughters, and grandfather crossed the threshold only when it was absolutely necessary.

In the inn my grandmother was helped by Stach, a strong, cheerful Pole, about twenty years old. Stach's devotion and adoration of my grandfather vied with that of his own grandchildren. Stach would go to any length to keep the noise in the inn down whenever my grandfather was absorbed in his studies, or playing chess with the stocky, round-faced and good-natured local vicar.

One evening Piotr, a farmer whose fields adjoined those of my grandfather's came into the inn, reeling. He had been drinking in town, and although he had already had more than enough, he wished to keep on. Pounding his fist on the tin-covered counter, he demanded a drink. My grandmother shook her head. Piotr's wife was her friend and she knew he should go home. The usually amiable man became obstinate. With a booming voice, he insisted on being served vodka.

Stach tapped him on the shoulder. "Ssssh!" he said. "Don't make such a racket. Pan Melech and the priest are playing chess. You'll disturb them."

But Piotr was nasty tonight. "Go to the devil, you bastard," he shouted. "And take Melech and the priest along with you."

That was more than Stach could take. A moment later the two men, locked together, were rolling on the floor. My grandmother cried out in small, helpless shrieks, the two men panted violently, and the other patrons laughed with amusement.

Stach was at an advantage. He was

younger and sober. He seized Piotr's head and banged it against the floor. I was so scared I summoned my grandfather.

My grandfather was famous throughout the countryside for his great strength. With the assuredness of a man who is master of the situation, he separated the fighting men and pulled them to their feet. It was done without effort. Piotr, a little dazed, sat down in a corner while my grandfather reprimanded Stach.

"You shouldn't have done it, Stach," he said and then the man blushed like a schoolboy. "Piotr is drunk. A drunk man is a sick man. And you wouldn't attack a sick man, would you?"

Stach's liberal-mindedness was limitless.

"But Panie Melech," he defended himself, "he swore, and said that you and the priest should go to the devil. He isn't sick. He is so drunk he's like a beast."

"Man and beast alike are God's creatures," my grandfather said with quiet authority. "You mustn't mistreat either." Then he returned to his chess game with the vicar.

A few nights later my grandmother was in bed with a cold, and my grandfather took her place behind the counter. I knew that this job was not to his liking, and therefore he buried his head in a book trying to concentrate on what he read. Stach took care of the patrons.

Everything went well until Karol came in. Karol was a notorious rowdy. Although strong as a bull, he neglected his fields and his family. Everyone disliked him but no one cared for an argument with him. Too lazy for work, he was always ready to pick a fight.

Karol swaggered through the room to the counter and demanded a drink. My grandfather lifted his eyes from the book. For a long while he gazed at Karol, then he said to Stach: "No!" and returned to his reading. His command was decisive.

Karol was inflamed by this affront.

He threw a handful of coins on the counter and started shouting. He didn't wish any credit, he bawled. Wasn't his money good enough?

My grandfather looked up again. "I happen to know," he spoke slowly, "that your daughter is sick and there is no money for medicine in your house. You'd better use your money for her."

As if to prove my grandfather's remarks, Karol's little son, an intelligent looking boy of twelve, came in. He went straight to his father and asked him to come home. Sister was feeling very sick. But Karol pushed him roughly away. Being refused a drink before the other villagers had deeply hurt his pride. He became even more noisy and obstinate.

The boy pulled his sleeve and plaintively repeated his plea. Karol tried to shake off his son, but the boy clung to him. Infuriated, Karol slapped him. The boy cried out but held on. In blind rage, Karol began to beat and kick the child with his heavy boots, not caring where the blows fell.

My grandfather threw his book on the table. A second later, he was beside Karol. "Leave the boy alone," he said. His voice was quiet, but there was a rumbling in it like the echo of distant thunder. I was trembling. I had never seen my grandfather so angry before.

"It's none of your business, Melech," Karol answered and continued to beat the boy. "He is my son and I'll teach him a lesson."

Suddenly my grandfather's eyes blazed. With a quick motion, he turned Karol around and slapped him—right, left, right, left—with quick sharp blows. Then he seized him by the collar and the seat of his pants and moved with him toward the door. Stach, guessing his intent, ran before him like a herald and opened the door. With a vigorous heave of his powerful arms, my grandfather threw Karol out on the street. The farmer staggered across the road until he

Continued on page 23

Dear Editor of *Brooklyn Jewish Center Review*:

Saw your publication listed in the *Writer's Digest* a while back, and just recently being "burned up" again by meeting one of these damned hate-inciters, out here in the backwoods, mind you, I dug this thing out of the shelves, revised it a bit, and am submitting it for your consideration.

As stated in the body of the script. I am American-born, of American parentage, and Irish ancestors. What I didn't include in the script is that I grew up in the Little Hell district of Chicago. That Dion O'Bannion, Buster Brown, "Mull" Mulcahy, "Bugs" Moran, and a score of others of like ilk were my boyhood playmates and, once in a while, my schoolmates. Somehow or other, and I did not truly appreciate or realize it until my hair was gray, God saw fit to take me out of that environment before I went the way of the rest of the old gang.

I'm buried out here in the Ozarks now, trying with heart-breaking results, to make a "go" of it writing, and I still find that the most sympathetic, the most understanding and helpful of the editors are the ones with a Jewish name! One has to come up the hard way, to feast one day and starve the next, to really know and appreciate the true worth of real people. God, I get burned up at these damned Nazis and Fascists!

Perhaps I'm a super optimist, but I know for a certainty that the time isn't too far in the future when the real American and the real Jew will be striding once again together down the sunlit trails of a re-united America, where all these damned isms will never again dare to show their heads.

I WAS born nearly 50 years ago in the State of Illinois. My parents were born in the United States, of Irish immigrants. I was reared in the Catholic faith, cast my first vote in 1912—for Woodrow Wilson—and have almost consistently voted the Democratic ballot ever since.

The first World War was already under way before I became aware there was such a thing as religious or racial prejudice in this land of political and religious freedom. I recall as vividly as though it were yesterday the incredulity with which I listened to the first "Hymn of Hate" I ever heard, an attack upon the Pope and all peoples of the Catholic faith.

An alumnus of Chicago's Little Hell tells how he became fed up to the gills with anti-Semitism

ONE AMERICAN'S CREDO

By FRANK J. VAIL

At the rural school where I received my formal education no more attention was paid to another's religion or nationality than to the color of one's eyes or hair. To say that "Joe Burns goes to the Catholic church" would arouse no more interest or controversy than to say "Grace Lane has blue eyes." Our parents were too busy wresting an honest living from the none too productive soil to waste either time or energy in hating anyone. Since we never heard our parents mention any hates or prejudices, us kids weren't interested in anything of that nature either. We were too much interested in "One Old Cat," "Fox and Geese," and a hundred other juvenile Americanisms. American *isms*, mind you.

"Honest Jake" ran a general store in the county seat city some 12 miles from where we lived and "Honest Jake" had the major portion of the rural trade coming into that city. In all the years my parents dealt with Jake we never heard any derogatory comments concerning his Hebrew ancestry, but the testimonials to his honesty, to the integrity of the man himself, were many and sincere. And his friends were legion.

"Simple rustic souls," you may say. True enough, perhaps, but honest enough to judge a man by his daily deeds, and mentally keen enough to properly classify a man for what he was, regardless of the man's race or creed. Christmas wasn't symbolic of Honest Jake's religion, and although he never made the fact public, many a poor family was made happy at Christmas time. Many a poor kid was able to continue school as the result of this Yiddish Santa Claus' humanity to his fellow men.

When circumstances compelled mother to move to the city with my sister and me, I went to work as bell-boy in a large hotel. There I was thrown into close contact with peo-

ples of all races and creeds, rich and poor, and Jews among them. Wrack my memory as much as I may I cannot recall one single instance of one of these Jews reviling or slandering another human because of their race or religious affiliation, and these Jews included the charitable president of a large jewelry concern and another was a famous Jewish pugilist.

The years passed away and with their passing, mother laid down her earthly burden. My sister was adopted by strangers and I enlisted in the regular U. S. army, serving most of my enlistment on the Mexican border. With my mother dead, my sister a drudge in a strange home, and no place on earth to call my own home, I became a pretty wild and irresponsible young trooper.

Among the 60-odd members of my troop were four Jews. Every one of these Jews was "one of the boys" always, and under all circumstances. In those days a private soldier was paid \$15.00 per month, and invariably a few days before paydays tobacco, stamps, and the like were as scarce as the money to buy them with. At these times the regular fellows would unselfishly share with one another, and the Jewish troopers shared as willingly and as freely with the rest of the gang as the rest of the gang shared with them. Nathan Levine was one of them, and more than once it was his wise and kindly counsel that steadied me when I was about to pull another of my wild Irish "busts" that usually wound up with me in the "klink."

And time went on passing. Just a few years after my discharge from the army our doughboys were in France doing their bit. Many thousands of our Jews were fighting side by side with their Christian buddies under the Stars and Stripes. It is also true that other thousands of Jewish lads were fighting and dying as valiantly for their *Vaterland*. Yea, the

Vaterland that pays homage to Adolf Hitler.

When I think of the rows upon rows of little white crosses that mark the final resting place of so many of our soldiers dead in France I am saddened by the futility of it all. To think that from all the blood of fresh young manhood that drenched the soil of France, only a world-wide hot-bed of hate and prejudice has sprung from it! Instead of being awed and conscience-stricken by the death and havoc unleashed on Flanders Fields, instead of being actuated by a desire to make some sort of amends to an outraged Deity, man in his headlong flight towards total extinction madly coddles the serpent of hate to his breast.

Uncle Sam maintains a number of hospitals in which are thousands of our doughboys for whom the war will never be over. Before adding your voice to any "hymn of hate" go to one of these hospitals. You'll come away a wiser and a sadder person and, please God, a better American. Among that human wreckage you will find Jewish soldiers—or what's left of them —, but the one thing you'll never find there is hate between the Christian and Jewish buddies. *They're still buddies!*

Any one who professes to be a Christian and at the same time harbors hate for any human soul, I charge with being a modern Judas, a liar, and a hypocrite. I am far from being a religious fanatic. I'm still possessed of a dynamic Irish temper, and an Irish bartender's vocabulary when that temper becomes unleashed, as it does sometimes when some so-called "Christian" tunes up for his hymn of hate.

Of all the anecdotes originating with our expeditionary forces the one concerning Father Duffy of the 77th Division and the dying Jewish soldier typifies best the spirit that should have bloomed from the blood in No Man's Land.

Rushing to the mortally wounded Jewish doughboy, Father Duffy offered Divine solace. Recognizing Father Duffy, the Jewish boy groaned, "Ah, Padre, you don't belong to my faith."

"No, my son. But *you* belong to *my* God!" was the Christian reply of a man's man who recognized no religious or racial barriers.

The dictionary defines a Christian as "one who professes the teachings

of Christ." Christ taught the very antithesis of hate. "Love ye one another" was the Golden Rule on which all His teachings were based, and Hitler is the only one I ever heard of who denied Christ was a Jew. Not one of us mortals are consulted before we're brought into this world, or about what race of people we will be born unto. Consequently, to discriminate against any human being because of his racial origin is to malign him for something that only God is responsible for.

I hold no brief for the Jew who is crooked and unscrupulous. Such a Jew brings discredit upon his fellow Jews—and is denounced by them for it. The most scathing denunciation I ever heard one human heap upon another was that of a Jewish father to his wayward son. We don't hate all Englishmen, or all Irishmen or all people of other nationalities because of the deeds or actions of a small minority. A true Christian is forbidden by Christ to waste any of our little time on earth in hating *anyone*. If we expended the energy wasted by hating and slandering in an honest effort to find a Christian solution to the world's ills, we would be well launched on our way towards the sort of civilized society our founding fathers intended us to dwell in.

The depression was five years old before it finally caught up with me. Eventually I was forced into the ranks of the relievers, and in another little while I was on W.P.A. I'm not blaming anyone but myself for the misfortune that overtook me, and God knows I'm not "hating" anyone for it.

It's true I sometimes got out of patience with my fellow unfortunates on W.P.A. when I encountered among them evidences of this damnable hate. It saddens me to find religious and racial prejudice among those unfortunates who are wholly dependent upon W.P.A. and public charity for their very existence, miserable as that existence unfortunately is. It is the very essence of atheism that in such a tragic situation as the unemployed find themselves, they should advocate persecution of another class of human souls.

A Jewish boy once came to work in the W.P.A. crew of which I was foreman. My superior, under whom the lad had worked on another project, ordered me to "ride the Jew off the job." The Jew and I "sized up"

each other for a day or two and it became immediately clear to me that the only thing the matter with the boy was that being on W.P.A. was getting him down. I arranged to keep him close to me after that, engaged him in intimate conversation one afternoon, and earnestly advised him to "keep his chin up" and not let the fact he was a W.P.A.'er get the best of him. I was aware of his silent appraisal of me the next few days. He knew the superior had knocked him to me, and he was "trying to figure me out."

It wasn't long before we were discussing politics. A few days later it was religion. I told him frankly that I was unable to find any fundamental difference between his religion and my own—or any other Christian sect I knew of—and that if we all lived strictly according to the Jew's religion or the Christian's, this sick and sorry old world would be a truly wonderful place for us all to live in.

In the interim he had confided to me in a refreshingly open manner that he'd been reared in the slums, had served with the 33rd Division in France, and had had a business netting him \$18,000 annually before the advent of the 1929 debacle. Later I put him in a position where, if he hadn't been "right" he could have caused me plenty of embarrassment. But time after time he proved to me that a man's man dwelt behind his homely Jewish physiognomy, for he was always more concerned about averting trouble from me than in fending it away from himself.

When the opportunity at last came along I recommended him for a supervisory position. I was prepared for the howl that went up—from the least qualified ones, as usual—and I effectually squelched it by offering to promote anyone who dared profess Christianity and at the same time confessed hatred for another human soul. Needless to say there were no takers.

I freely admit there are "wrong" Jews, just as there are "wrong" Irishmen, "wrong" Germans, and "wrong" individuals of every other nationality. At one time in this country certain employers of labor advised applicants, "No Irish Need Apply." Years later, when we aligned ourselves with the Allies in the first World War, the hate inciters screamed denunciations against the Germans, the mildest of which was "Hun Barbarians!" The

Continued on page 23

NEW BOOKS

"Modern Philosophies of Judaism"
By Jacob B. Agus

Behrman's Jewish Book House,
New York, 1941.

THIS is a most welcome addition in the field of Jewish literature in America. In the last few decades there have appeared many volumes on Jewish history, Jewish literature, Zionism, and current Jewish problems. One topic was sadly neglected, that of religious philosophy. Anyone who was interested in the philosophy of the Jewish religion had to seek his knowledge in works that have appeared either in German or in Hebrew. Dr. Agus has now given us a splendid work in English, dealing with recent philosophies of the Jewish religion. The work is an outgrowth of a thesis that he presented for his doctorate degree in the Department of Philosophy at Harvard University, but goes far beyond the subject of that thesis, and in a popular fashion gives us the main teachings of the leading modern thinkers, such as Hermann Cohen, Franz Rosenzweig, Martin Buber and Mordecai M. Kaplan, relating to God and to Jewish religion in general.

We agree with the author "that a renaissance of the Jewish religion is dependent upon a rediscovery of the fundamental truths of Judaism." Here we have "the fundamental truths of Judaism," as expounded by great Jewish thinkers of modern times, and every intelligent Jew who thinks about the problems of religion will be most grateful to Dr. Agus for this fine contribution he has made.

Many will find added interest in this book because of the exhaustive treatment the author gives to the God concept held and taught by Professor Kaplan. Dr. Agus does not discuss the many theories and viewpoints held by Professor Kaplan or his school of Reconstructionism with regard to other phases of religious interpretation, but limits himself solely to the concept of God as developed by Professor Kaplan. This reviewer is not in a position to judge the accuracy or inaccuracy of all of the author's critical observations of that concept, but he can say, without the slightest hesitancy, that it is the first thoroughgoing analysis, written by one who has a fine faculty for phil-

osophic and religious reasoning, and a mastery of logical approach to the meaning of God, as stated by Professor Kaplan in his various writings.

The book closes with an interesting chapter in which the author expresses his own viewpoint of God, setting forth the basic principles of his own thought, in so far as they are relevant to the construction of a valid and workable philosophy of the Jewish religion.

Dr. Agus deserves a hearty *Ye'yasher Kochacho* for a work well done. Let us hope that we shall be privileged to welcome many more volumes of a similar type, illuminating the content of Judaism and its role in our lives.

"Jewish Life in South America,"

By Rabbi J. X. Cohen.

Block Publishing Co., 1941.

RABBI Cohen visited South America recently as a member of the Committee on Cultural Relations with Latin America, and as a special representative of the World Jewish Congress. Such auspices ensured for him the finest opportunities for close observation, and to accumulate considerable information of value in creating a better understanding of South America and its problems.

The Jewish population in the southern half of this continent has greatly increased in the last few years. There are now in all the countries of South America about 500,000 Jews. These Jews are today laying the foundations for a new communal life, and it is good to get first hand information about them. Rabbi Cohen gives us in this volume a fascinating description of the settlers, and holds the reader's attention from cover to cover.

"Vast international changes have brought our Southern neighbors nearer to us," the author tells us. "With almost uncanny prescience our gifted President developed, from the very beginning of his first administration, the 'good-neighbor policy.'" These international changes have also brought our fellow Jews who have settled there nearer to us. And it is our duty, living in blessed United States, to de-

velop that good-neighbor policy with our fellow religionists of those lands.

This book helps to create this much desired policy. It provides an intimate picture of Jewish life in every land of that continent, the problems that beset the newcomers, how they overcame them, their hopes for the future, the obstacles that stand in their way. Dr. Stephen S. Wise, in his brief but beautifully worded preface, expressed what every reader will undoubtedly want to say: "It is a tale worth telling, worthily, reverently, humanly, illuminatingly told."

"The Romance of a People,"

By Howard Fast.

Hebrew Publishing Co., 1941

This is a history of the Jews especially designed for young folks who want to get a picture of the past four thousand years in a single book. The high lights of Israel's past, beginning with Abraham, down to the present day, are dramatically portrayed in simple language and clear style. It is not a text book in the ordinary sense of that term, specializing in details and dates; rather it is a story, interestingly told, incorporating the important facts of our history which every Jewish child should know.

"In all the world," as the author well says in his foreword, "there is no story more fascinating and more filled with adventure than the history of the Jews . . . It is a story of a people who have existed for more than four thousand years." This volume tells this story with romance and color. While specially designed for children, adults, too, will read it with interest. For a child, new worlds will open that will reveal the beauty and the heroism of a great people.

The book is beautifully illustrated by Raffaello Busoni, and printed in a manner that reflects credit upon the publisher.

DOROTHY THOMPSON
AT THE CENTER

December 1st

THE NEWS OF THE MONTH

By LESTER LYONS

A VIGOROUS denunciation of anti-Semitism was delivered by Dr. Norman V. Peale, noted Protestant clergyman, before the Genesee Conference of the Methodist Church. Dr. Peale said that the "most un-Christian thing that has happened in this country in a long while, has been the raising of the anti-Semitic issue" by Charles A. Lindbergh and Senators Nye and Wheeler. He also declared that "their attack on the motion picture industry because it is largely controlled by Jewish-Americans is unwarranted on the basis of facts."

A pamphlet denouncing Charles A. Lindbergh's speech that the Jews are one of the forces leading this country into war has been issued by the Council Against Intolerance in America, entitled "America Answers Lindbergh," the pamphlet contains the statements of 26 leading Americans.

Although the Jews comprise one-third of the population of Warsaw, the death rate among them is forty times that among non-Jews. Of the 500,000 Jews in the Warsaw ghetto, 3,549 died last July. Hunger was responsible for one-third of the Jewish deaths. Only 267 births occurred in the ghetto as compared with 1,062 births in non-Jewish districts.

A fresh outburst of anti-Semitism in Berlin has been engaged in by the authorities. Jews may no longer use sleeping or dining cars. They may occupy seats on street cars, buses, or other public conveyances only if they are not needed by "Aryan" passengers. The Jewish Kulturbund, which furnished concerts, theatrical performances, and movies for the Jews, has been dissolved and its artists required to work in munitions factories, build roads, or do similar labor. Vegetables and fruits have been added to the large list of foods and other commodities which Jews have been forbidden to buy. A number of the few remaining synagogues have been closed. Over 2000 Jewish families have been evicted from their homes. It is expected that they will be deprived of all their possessions except the handful of indispensable items labeled as "normal needs."

Over 10,000 Palestine Jews are now serving with the British forces in the Middle East. Forty thousand others are ready to join military service, if permitted by the Government. The formation of a special Jewish military unit named Maccabi has been approved by the authorities. Considerable economic contributions to the British war system are being made by Palestine Jewry. They furnish modern plants, scientific institutions, modern technicians and skilled labor. Important military and industrial in-

THE JEWISH-DUBLIN AXIS

A young Irish lawyer in Jersey City who is noted for his vigorous espousal of democracy and racial and religious liberty has formed a partnership with a Jewish lawyer, in order to set a good example. That their purpose might be clear, they have fixed to their office door the note "Headquarters of the Jerusalem-Dublin Axis."

formation has been given by refugees from Germany and the conquered territories.

A decisive refutation of the assertions that the Jews in America constitute a problem or are a disturbing influence or are remiss in their obligations to the country appears in an article published in the *Atlantic Monthly* for October by Professor Arthur H. Compton, winner of the Nobel Prize in physics. This noted scientist points out anti-Semitic propaganda is based on myth and deception. Praising the military service of the Jews in the first World War, Dr. Compton refers to an account in the Congressional Record for November 25, 1940 of the valor then displayed by them. During that war the Jews supplied 40 per cent more than their proportionate quota of soldiers in the United States Army.

The first radio broadcast ever sent from Palestine to Russia took place a few weeks ago when leaders of all factions of Palestine Jewry delivered stirring addresses urging the Russian

Jews to have faith that Hitlerism would ultimately be overthrown. A poignant plea that the Russian Jews should keep up their hope was made by the late M. M. Ussishkin, one of the founders of the Zionist movement in Czarist Russia. Some of the speeches were delivered in Yiddish, for the first time in the history of the Palestine broadcasting service.

In a powerful editorial denouncing Charles A. Lindbergh for his anti-Semitic utterances, *Liberty Magazine* has characterized him as "the most dangerous man in America." The magazine expresses a revision of its former attitude that he was a true American and states that if he is sincere "his is the sincerity of the witch burner." Resenting "Lindbergh's summons to the pogrom," the periodical declares that he "is America's number One Nazi."

Last month the National Refugee Service obtained jobs for 634 immigrants, more than in any previous month. Four out of every ten placements were in skilled and semi-skilled jobs. Domestic placements have declined to 12 per cent of the employment activity of the organization. Nearly one-third of the jobs obtained were for men over forty. The organization is conducting a Job Discussion Group for the purpose of enabling refugees to find employment.

DR. NICHOLAS M. BUTLER ON LINDBERGH

Expressing the pride of Columbia College in "the outstanding Jews who have been carried upon its rolls in years past," President Nicholas Murray Butler of Columbia University vehemently stressed the dangers and un-American character of racial and religious intolerance. He warned the freshman class of his college to beware of anti-Semitic persecution and declared that the insinuation that the Jews were trying to get this country into war was "absolutely contrary to every well-known fact." Dr. Butler urged vigorous and strong protest against such anti-Jewish propaganda.

The American Jewish Joint Distribution Committee has sent a representative to South America to cooperate with local leaders in establishing credit cooperatives and free loan banks for refugees from Nazism. The committee hopes that by this means emigrants may be helped to achieve economic independence and become useful residents of their new homelands.

Eight thousand Jewish refugees were admitted to the United States and 4,500 to Palestine during the three months beginning with June 1. Over \$423,000 was spent by the Joint Distribution Committee to enable these refugees to emigrate. Interned refugees released by the Palestine government were maintained by the United Palestine Appeal. Many of the refugees in this country were given relief and helped to find adjustment through the National Refugee Service . . . Senator Alben W. Barkley, majority leader of the Senate, and Paul V. McNutt, Federal Security Administrator, were among the prominent Americans who helped inaugurate local campaigns in behalf of the United Jewish Appeal.

Many rabbinic and lay leaders of Jewish congregations and affiliated organizations throughout the country attended a Conference for the Preservation of Judaism, under the auspices of the Jewish Theological Seminary of America. The purpose of the conference was to consider the responsibilities of American Jewry in view of the war and the destruction of Jewish life abroad and to formulate a program for the safeguarding and advancement of Jewish tradition and culture. As part of its object to strengthen Jewish life the Seminary has instituted its second annual nationwide program of adult Jewish education.

A keen tribute to the Jewish communal settlements in Palestine was recently paid by Sir Arthur Wauchope, former British High Commissioner for Palestine. Sir Arthur explained "how 30,000 Jewish settlers have, not only in theory but in actual practice, solved the problem of the equal distribution of wealth by the simple, if drastic, method of having none." The Jewish immigrants, he said, "have proved most successful farmers," so that the country now occupied by them "more than justified



Seated Left to Right: Mrs. Isador Lowenfeld, President of the Sisterhood; Mr. Herzfeld, Chairman, Forum Committee; Mrs. Roosevelt. Dr. Israel H. Levinthal, Joseph M. Schwartz, President of the Center, and Mrs. Nathan D. Shapiro, member, Forum Committee.

Standing Second Row, Left to Right: David Goodstein, Treasurer; Isidor Fine, former President; Samuel Rottenberg, Honorary President; Judge Emanuel Greenberg and Hyman Aaron, Vice Presidents and Joseph Goldberg, Administrative Director.

the words of those spies who long ago reported to Joshua that Canaan was a land flowing with milk and honey."

Seven hundred Protestant churchmen from all parts of the country have called on the "spokesmen of Christianity" in America to "preach and preach again, and continue preaching" against the "moral disease of anti-Semitism." Sponsored by the "Protestant Digest," the call urges that the condemnation of anti-Semitism be carried into the streets and the homes and that the youth be asked "to let no anti-Semitic word pass unchallenged." The Lindbergh speech is stamped as a definite plan to destroy democratic government here.

Yom Kippur Eve was celebrated in England in a blackout. Services were held in air-raid shelters as well as in synagogues. A wandering choir of young children, versed in the liturgy of the Day of Atonement, went from shelter to shelter, chanting the sacred hymns in darkness. London policemen

led these "Jewish choristers" to their destination.

A Jewish couple in London can boast of the fact that six of their sons are in active British military service. Two others have registered for service.

An "anthology of Phonographic Recordings of Jewish Interest" has been published by the Hillel Foundations of B'Nai B'Rith. The anthology is the first of a series of brochures intended to introduce resource material to the Jewish youth leaders in connection with their youth programs.

At a hearing before the Senate sub-committee investigating the motion picture industry, Senator Nye said that the movie producers are predominantly "foreign born, mostly Jews." The next day, the following telegram to an "unidentified" Senator was read by President Roosevelt at a press conference: "Have just been reading a book called the Holy Bible.

Continued on page 22

BROOKLYN JEWISH CENTER ACTIVITIES

Tribute to be Paid Justice Brandeis at Service Tonight

Our late Friday evening lecture services will begin for this season, tonight, Friday, October 24th, at 8:30 o'clock sharp. For this opening service Rabbi Levinthal has chosen as the theme of his sermon "Justice Louis D. Brandeis — His Greatness and His Uniqueness," in which he will pay tribute to this great American and Great Jew who recently died.

Rev. Kantor will lead in the congregational singing. We are confident that many of the members and their families will want to attend this service, especially to join in a loving tribute to Justice Brandeis.

Advance Notices

Next Friday evening, October 31st, Rabbi Levinthal will pay tribute to another great Jewish leader who recently passed away—Menahem Mendel Ussishkin. He will speak on the subject, "Ussishkin — Dreamer and Man of Action."

Two weeks from tonight, on November 7th, we shall have a special service in honor of the 24th anniversary of the Balfour Declaration at which Judge Morris Rothenberg, former president of the Zionist Organization of America and one of the leaders in the Zionist movement, will deliver the principal address.

New Song Service to be Used on Friday Nights

Rabbi Israel Goldfarb and Rabbi Levinthal who jointly compiled and edited the service book "Song and Praise for Sabbath Eve" which has been in use in our synagogue all these years, have now published a new edition which contains an additional twenty-four pages of new inspiring English services and ten additional melodious hymns and songs. This supplement will be ready for use at our services in about a week or two and we are confident that the worshippers will be delighted with it. Here will be an opportunity for the congregation to join in the singing of some of the new and popular songs that have been composed in Palestine and which have won great popularity with the masses of our people.

Institute of Jewish Studies for Adults to Hold Opening Assembly October 30th

The Institute of Jewish Studies for Adults of our Center will begin the ninth season of its activities with an opening assembly for old students and others interested in its program, on Thursday evening, October 30th, at 8:30 o'clock. Rabbi Levinthal will address the assembly giving an outline of the program of studies announced for the season.

As in the past we shall have a number of courses in conversational Hebrew starting with the beginners' class and going through to a very advanced class. There will also be classes in Bible translation, in Jewish History, Jewish Religion, a lecture course on Talmudic Judaism as a Civilization and a course in the text of the Talmud. A leaflet describing the courses has been published and will be sent to all who are interested. The Institute is open to everyone in the community. There is no charge for tuition and only a nominal registration fee is made.

As in the past year, there will also be two special day courses for women who cannot attend the evening courses.

Trustees' Meeting Thursday

There will be a regular meeting of the Board of Trustees on Thursday evening, October 30th at 8:30 o'clock. All members of the Board are requested to please attend.

Sisterhood Meeting to be Held Monday, November 10th

The next meeting of the Sisterhood of our Center will be held on its regular meeting date, the second Monday of the month, November 10th at 1:30 o'clock. A fine cultural program is being arranged, the details of which will be announced in one of the forthcoming *Bulletins*. The women of the Center are meanwhile asked to please reserve that date for the Sisterhood meeting.

Junior Congregation Under Leadership of Rabbi Lewittes

The Junior Congregation of our Center which meets every Sabbath morning and holidays in the Beth Hamedrash, has now been placed under the personal supervision of Rabbi Mordecai Lewittes who will be assisted by the members of the teaching staff of our Center Hebrew School.

Rabbi Lewittes and the officers of the congregation have already developed many new plans for the improvement of the service.

The Sisterhood of our Center too, has made this a special project enlisting its interest and will offer a *kiddush* for the children every Sabbath on which the blessings for the new month are said.

We hope that the members will take advantage of this splendid opportunity to acquaint their children with the beauty and richness of our religious worship and will see to it that their children, sons and daughters, attend. The service on Sabbath morning begins at 9:30 o'clock and is usually over at 11 a.m.

Sisterhood Board Meeting Monday

Members of the Board of Directors of the Sisterhood of our Center are requested to please attend the regular monthly meeting of the Board this Monday afternoon, October 27th at 1 p.m.

Unveiling of Shapiro Monument

Members of the Center are requested to attend the unveiling of a monument in memory of the late David Shapiro on Sunday, October 26th at 11:15 a.m. at Mt. Lebanon Cemetery.

IN MEMORIAM

It is with deep regret that we announce the passing of our member

Mrs. E. Finkelstein

of 1203 Bergen Street on October 17th.

The Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence to the relatives and family of the deceased.

Broadening The Base of the Center

SEVENTY-FIVE members of the Center met during the New Year Holy Days to pledge themselves to conduct a campaign for new members for the institution they loved, their Brooklyn Jewish Center. They promised to add two hundred and fifty persons to the rolls of Jews now enjoying the Center kinship.

The leaders of the campaign know that every member of the Center will work ardently with this committee, and will do his or her share to "broaden the base of the Center by enlarging its membership," as our Rabbi aptly puts it.

This should be a work of love, for we can truly take pride in pointing out to all that there are few communal institutions in the world to compare with the Brooklyn Jewish Center. We, who are members of it, are perhaps too close to realize what a beautiful institution this is, — how beautiful its home, how beautifully organized its cultural, communal and social activities, and how filled with reverent beauty are its religious devotions.

If each of us can transmit to our friends the feeling of admiration for the Center which surely is in our hearts and minds we can make the task of winning new members simple.

Let us try, always remembering that a larger membership means broadening the base of the Center — spreading its beneficial influence to a greater percentage of Brooklyn Jewry.

Members enrolling during the period of the campaign will have their membership dated as of January 1, 1942, upon payment of a full year's dues at the time of joining.

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Henry Caplan of 225 Eastern Parkway on the occasion of the marriage of their son, Arthur I. Caplan to Miss Harriet Weiner on October 19th.

Mrs. Jacob Goell of 576 Eastern Parkway on the birth of a son to her children, Mr. and Mrs. Irving London on October 19th.

Mr. and Mrs. Morris Kramer of 446 Kingston Avenue on the marriage of their daughter Vivian to Mr. Abe H. Lucks on October 16th.

Mr. and Mrs. Murray Schiller of 200 Sullivan Place on the engagement of their daughter Isabelle to Corp. Herbert Horowitz.

Mr. and Mrs. Isidor Silberberg of 659 Ocean Avenue on the occasion of the betrothal of their son Leonard Silberberg to Miss Florence Behrman.

Sabbath Services

Kindling of candles at 4:48 o'clock.

Friday evening services at 4:45.

Sabbath services, Parsha Noah, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Class in Yaakov by Mr. Benjamin Hirsh at 3:30 p.m.

Mincha services at 4:45.

Daily Services

Morning services at 7 and 8

Sunday morning additional service at 9:00.

Mincha services at 5:00.

Courses in First Aid to Be Given at the Center

Under the joint auspices of the Department of Health and the Physical Training Committee of the Center, courses in first aid will be given in our building in the near future. Each course will consist of eleven 2-hour sessions held once a week.

If a sufficient number of registrations are received there will be three classes—namely 10 to 12 a.m., 2 to 4 p.m. and 8 to 10 p.m. Every person over seventeen years of age is eligible to register. If interested, please notify the Center office, stating what session you wish to attend.

Junior Club Meetings

The Center Clubs have resumed their activities. The clubs are free to children of Center members and to students of the Center Academy, Hebrew School and Sunday School. The following clubs have been organized for the current season:

Junior League—Young men and women of college age. Meets every Thursday night.

Inta-League—Boys up to 18; girls up to 17. Meets every Wednesday night at 8 o'clock.

Shomrim—Boys up to 16. Athletic, social and cultural. Meets Saturday night at 7:45 o'clock.

Center Girls—(up to 15). Social and cultural. Meets Saturday night.

Tsofim—Boys from 13-14½. Athletic and cultural. Meets every Saturday night at 7:30 o'clock.

Maccabees—Boys up to 13. Athletic, cultural, games. Meets Saturday night 7:30 o'clock.

Vivalets—Girls up to 13. Arts and crafts, social, cultural. Meets Saturday night at 6:30 o'clock.

Candle-Lites—Girls up to 11. Arts and crafts, games. Meets every Saturday night at 6:30 o'clock.

The clubs are under the direction of expert leaders.

Bar Mitzvah

A hearty *Mazel Tov* is extended to Mr. and Mrs. Abraham Levy of 1045 St. Johns Place on the occasion of the Bar Mitzvah of their son Ralph, which will be celebrated in the synagogue of the Center on this Sabbath morning, October 25th.

ELECTION NIGHT AT THE CENTER**Membership Social Gathering**

Tuesday Evening Nov. 4th

A program of entertainment will be furnished by

JOIE ADAMS

popular Master of Ceremonies
currently featured at Loew's Greater
New York Theatres

together with

HIS AMATEUR SHOW

the amateurs appearing on the program are all winners of Loew's Theatre Amateur shows

Admission Limited to
Center Members

OUR ONLY STORE
Hyman Spitz Inc.
FLORIST & FRUITERER

1685 PITKIN AVE.

Brooklyn, N. Y.

WEDDING DECORATIONS**Our Specialty**

We Carry A Complete
Line of

Fruit Baskets

for every occasion

THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Bergen, George
Lawyer Married
Res. 89 E. 56th St.
Bus. 270 Broadway
Proposed by Hyman Siegel

Bilmes, Miss Sonya
Res. 580 Pennsylvania Ave.

Bruman, S.
Dress Manufacturing Married
Res. 960 Sterling Pl.
Bus. 1400 Broadway
Proposed by Mrs. Arnold Gottlieb and Frank Schaeffer

Cadel, Herbert
Dept. Store Unmarried
Res. 100 Lefferts Ave.
Bus. Lexington Ave. & 59th St.
Proposed by Moe Goldstein and Irving Kemp.

Cantor, Dr. Philip E.
Dentist Unmarried
Res. 437 Eastern Pkwy.
Proposed by Samuel D. Spector

Cohen, Jerome H.
Milk Married
Res. 140 Clarkson Ave.
Bus. 1624 Centre Ave.
Proposed by Mrs. Samuel Nicoll

Eisenstat, Miss Ruth
Res. 1224 Pacific St.

Faber, H.
Custom House Unmarried
Res. 17 E. 17th St.
Bus. Bowling Green
Proposed by Moe Goldstein and Irving Kemp.

Feinberg, Emanuel
Hosiery Unmarried
Res. 335 Chester St.
Bus. 53 Orchard St.
Proposed by
Mr. and Mrs. Benj. Levitt

Feinberg, Charles S.
Jobbers Married
Res. 1142 Lincoln Pl.
Bus. 145 Nassau St.
Proposed by Philip F. Feinberg and Isidor Fine

Fletcher, Miss Estelle
Res. 307 W. 79th St.
Proposed by Mrs. Ida Fortunoff

Friedman, David
Novelties Married
Res. 265 Montgomery St.
Bus. 566 - 7th Ave.
Proposed by A. H. Zirn

Glaser, Seymour
Unmarried
Res. 1240 Union St.

Gold, David M.
Manufacturing Unmarried
Res. 1524 President St.
Bus. 1182 Broadway
Proposed by Mrs. Harry Amer and Louis Zankel

Greenberg, Al
Production Dept. Unmarried
Res. 1145 Lenox Road
Bus. 1115 Broadway
Proposed by Jimmy Smith

Grossman, Harry
Bakery Married
Res. 751 St. Marks Ave.
Bus. 382 Classon Ave.
Proposed by H. H. Gross

Honig, Lou
Butter & Eggs Married
Res. 974 St. Johns Pl.
Bus. 18 Harrison St.
Proposed by S. Kamenetzky

Kabram, Irving
Store Fixtures Married
Res. 447 Crown St.
Bus. 257 Bowery
Proposed by Mrs. Hyman Fried

Kahn, Miss Hilda
Res. 718 St. Marks Ave.
Proposed by Mrs. Ida Fortunoff

Katz, Simon
Hosiery Married
Res. 675 Empire Blvd.
Bus. 328 Grand St.
Proposed by Benj. Katz

Kaufmann, Samuel
Neckwear Married
Res. 717 Montgomery St.
Bus. 20 W. 37th St.
Proposed by Leo Kaufmann and Samuel Shanker

Kirschbaum, Jonas
Sportswear Unmarried
Res. 1640 President St.
Bus. 700 Liberty Ave.
Proposed by Joseph Goldstein and Leon P. Goldstein

Klein, Harry A.
CPA Married
Res. 634 Montgomery St.
Bus. 1440 Broadway
Proposed by Joseph Richman

Leshaw, Stanley S.
Attorney Unmarried
Res. 344 Chester St.
Bus. 117 Liberty St.
Proposed by
Mr. and Mrs. Benj. Levitt

Levy, Jacob
Patrolman Unmarried
Res. 768 Georgia Ave.
Proposed by Louis N. Jaffe

Levenson, Julius
Furniture Married
Res. 225 Eastern Pkwy.
Bus. 7 E. 17th St.
Proposed by Harry A. Freedman, Joseph Horowitz and Dr. Moses Spatt

Levenson, Samuel M.
Principal Married
Res. 734 Montgomery St.
Bus. J.H.S. Queens
Proposed by Harry Blickstein

Levin, Miss Frances
Res. 662 Eastern Pkwy.

Levinson, Morris
C.P.A. Married
Res. 1448 President St.
Bus. 11 W. 42nd St.
Proposed by Maurice Bernhardt

Miller, Paul
Salesman Married
Res. 404½ Pulaski St.
Bus. 20 W. 22nd St.
Proposed by Moe Goldstein and Irving Kemp

Meyers, Miss Amy
Res. 662 Eastern Pkwy.
Proposed by Wm. Doblin

Moody, Harry Aaron
Unmarried
Res. 594 Eastern Pkwy.
Proposed by Sam Schoenfeld

Nussbaum, Herbert
Paints Married
Res. 836 Montgomery St.
Bus. 439 3rd Ave., Bklyn.
Proposed by Leo Kaufmann and Samuel Shanker

Perla, Herman
Lighting Fixtures Married
Res. 446 Kingston Ave.
Bus. 176 Worth St.
Proposed by Reuben Krefetz

Pollock, Miss Jeanette
Res. 1629 Eastern Pkwy.

Pratt, Nathan H.
Collection Agency Unmarried
Res. 73 St. Pauls Pl.
Bus. 45 W. 34th St.
Proposed by Murray Husid

Ramus, John E.
Publishing Married
Res. 1675 E. 18th St.
Bus. 1440 Broadway
Proposed by Albert Witty

Rosen, Lillian Suzanne
Res. 559 Saratoga Ave.

Rosof, Murray
Attorney Married
Res. 305 Miller Ave.
Bus. 10 E. 40th St.
Proposed by Benjamin Markowe

Sambur, Dr. Sol. J.
Physician Married
Res. 1322 Carroll St.
Proposed by Charles Blacher

Sara, Milton R.
Lawyer Married
Res. 440 Lenox Rd.
Bus. 270 Broadway
Proposed by Rev. Meyer Rogoff

Scher, Lewis J.
Librarian Unmarried
Res. 661 Saratoga Ave.
Bus. Rockefeller Center
Proposed by Seymour and Ben Smallberg

Savedoff, Morris M.
Manufacturing Married
Res. 751 St. Marks Ave.
Bus. 11 Warren St.
Proposed by Louis Rosen

Slamowitz, Lewis
Furs Married
Res. 325 Ocean Ave.
Bus. 214 W. 29th St.
Proposed by Nathan Farber and Harry A. Harrison

Schraub, Edgar
Aircraft Parts Unmarried
Res. 284 Eastern Pkwy.
Bus. 38 W. 4th St.
Proposed by Harold M. Jacobs and David Rosenberg

Schulman, Murray
Shoes Married
Res. 715 St. Marks Ave.
Bus. 64 Trinity Pl.
Proposed by David Halpern

Shapiro, Alexander
Manager Married
Res. 603 Lefferts Ave.
Bus. 68 Jay St.
Proposed by Frank Schaeffer

Shapiro, Joseph
Knit Goods Married
Res. 17 Ludlam Pl.
Bus. 1225 Broadway
Proposed by Reuben Frieman and Samuel D. Spector

Silverman, Jack
Dress Manufacturing Married
Res. 451 Kingston Ave.
Bus. 1375 Broadway
Proposed by Al Witty

Spitzer, Dr. Irving H.
Dentist Unmarried
Res. 65 Ocean Ave.
Bus. 853 Broadway
Proposed by Bernard Weissberg

Winiker, Miss Anne
Res. 499 Miller Ave.

Zucker, Joseph
Poultry Married
Res. 576 Eastern Pkwy.

Bus. 221 Rivington St.
Proposed by A. L. Goldman and J. Koeppel

The following have applied for reinstatement in the Brooklyn Jewish Center:

Deutsch, Daniel R.
Brokerage Unmarried
Res. 181 Hawthorne St.
Bus. 50 Broadway
Proposed by Moe Goldstein and Irving Kemp

Greenberg, Abraham S.
Patent Atty. Married
Res. 550 Ocean Ave.
Bus. 30 Rockefeller Plaza
Proposed by Benj. A. Levine and Joseph Heller

Gross, Abraham
Jeweler Married
Res. 605 Montgomery St.
Bus. 165-03 Jamaica Ave.

Luxenberg, Morry
Tailor Married
Res. 460 Crown St.
Bus. 485 Madison Ave.
Proposed by I. Silberberg and Mrs. A. Greenblatt

Rosen, David
Manufacturing Married
Res. 690 Crown St.
Bus. 260 Fifth Ave.
Proposed by Joseph Goldstein

Rothman, Mitchell
Linens Unmarried
Res. 919 Park Pl.
Bus. 11 E. 26th St.
Proposed by Morris D. Wender

Shanker, Norman
Steel Sheets Married
Res. 832 Ocean Ave.
Bus. 517 W. 28th St.
Proposed by Harry Munzer

Wedeen, George
Textiles Married
Res. 1307 Carroll St.
Bus. 471 Broadway
Proposed by J. A. Fortunoff

Weisman, William
Attorney Married
Res. 706 Eastern Pkwy.
Bus. 1270 Sixth Ave.
Proposed by

Judge Emanuel Greenberg
Weseley, Dr. Harry B.
Physician Married
Res. 902 Lincoln Pl.
Proposed by Ben Markowe

MAURICE BERNHARDT
Chairman Membership Committee

Boy Scouts

Boy Scouts of America Troop No. 125 will hold its first meeting of the winter season, on October 27th at 7:30 p.m.—T. Slater, Scoutmaster.

High School Class Started For Hebrew School Graduates

We are happy to announce the formation of a High School class for boys and girls who have been graduated from our afternoon Hebrew School. The class will be open also to other pupils who were graduated from other schools or who have received equivalent Hebrew education. The class meets three times a week and is taught by a member of the Hebrew School staff.

For further information see Miss Grayzel in the school office.

Acknowledgment of Gifts

We acknowledge with gratitude receipt of the following gifts:

Library

Ina Klein
Howard and Alvin Siegler
Mrs. J. Goell and family kindly donated a splendid edition of the Babylonian Talmud, "A Wilner Shas" rarely to be obtained now. This gift is in memory of the late Mr. Jacob Goell

Sforim for Beth Hamedrash

Mr. and Mrs. Charles J. Schless in honor of their 25th wedding anniversary.

Junior League

The next meeting of the Junior League will be held on Thursday evening, October 30th. An "Information Please" quiz and dancing will feature the evening's activities. Prizes to the quiz winners. Friends of members will be admitted by guest cards.

Dramatic Club

A dramatic group for children between ten and 14 years of age is being organized. The first session will take place on Wednesday, October 29th at 4 p.m. The fee is \$2.50 per semester. The group will be led by Miss Phoebe Honig. Another dramatic group for those above 14, meets every Sunday at 2 p.m.

Junior Congregation

The services for this Sabbath at the Junior Congregation will be led by the following:

Schacharit—Herbert Kummel
Sedrah (summary)—Shirley Green-span.
Maftir—Joseph Weissberg
Musaf—Kenneth Amer

The Center Weekly Forum Lectures and Discussions

Each year the Brooklyn Jewish Center brings to its Forum the most eminent speakers and leaders of thought, so that its members, and the community in general, might be adequately informed on problems of vital public interest. This is a feature in which the Center takes justifiable pride. It is no exaggeration to say that the Center Forums have contributed importantly to the cultural development of modern Brooklyn.

The 1941-1942 season began with an address by the First Lady. The other speakers through December are listed below. The lectures are held every Monday at 8:30 p.m.

October 27th

LUDWIG LORE, foreign editor of the *New York Post*. Contributor to the *Nation*, *Harpers*, *Current History*, and other magazines.
Topic: "BEHIND THE EUROPEAN CABLES"

November 3rd

JOHN SCOTT, author, traveler and journalist. Mr. Scott, who is the son of Prof. Scott Nearing, has recently returned to America after ten years in virtually every country in Europe and Asia. Most of his time was spent in Russia.

Topic: "THE GERMAN - RUSSIAN WAR—WHAT CAN WE EXPECT from RUSSIA"

November 10th

MAXA NORDAU, artist, publicist and author; daughter of the internationally famous philosopher, critic and sociologist, Max Nordau.
Topic: "WOMEN AND THE WAR"

November 17th

PROF. SCOTT NEARING, leading economist, sociologist and educator.

November 24th

FRANK KINGDON, educator, author, clergyman and leader of American thought.
Topic: "AMERICA AND THE NEW WORLD ORDER"

December 1st

DOROTHY THOMPSON, author, columnist, radio commentator. One of the most outstanding women of our times.
Topic: "OUR WORLD TODAY"

December 8th

DR. A. A. BRILL, eminent psychologist, psychiatrist, author and translator of Freud.

December 15th

DR. EMIL LENGYEL, noted lecturer and author.

December 22nd

JOHANNES STEEL, radio commentator, authority on foreign affairs, author of "The Second World War," and other books.

December 29th

LUDWIG LEWISOHN, distinguished author and critic.

Admission to Center members, free; to non-members, 30c, including tax



Ludwig Lore



Prof. Scott Nearing



Johannes Steel

JEWISH EVENTS REVIEWED

Has large circulation in this country. Written entirely by foreign born, mostly Jews."

General Charles deGaulle, leader of the Free French government, has issued a declaration nullifying all the decrees of the Vichy government, including the legislation against the Jews. A Jew has been appointed head of the Department of Justice and Education in the Free French cabinet. The Nazi press has attacked this appointment as an "insult to France."

A young Jewish scientist at the Hebrew University in Jerusalem has made an important discovery which will facilitate the production of tanks. The details have been imparted to the appropriate authorities.

Inestimable aid to the British forces in their invasion of Syria was given by a group of Jewish youths who, but two years ago, had been jailed by the British government for engaging in the kind of activities now utilized by the British. These youths had been sentenced to fifteen years imprisonment for secretly training for scouting work. Their object was to combat terrorists who were crossing into Palestine from Syria and Iraq under Axis subsidies. When the war broke out they were released and volunteered for service with the British Army. As a result of their training they went into Syria as advance scouts and thereby paved the way for the British invasion.

That the great mistake and fault of the Christian world was that it had displayed compassion but not resistance toward Hitler's atrocities against the Jews was the view expressed by the Dutch Minister of Education at a Palestine Victory Campaign meeting in Liverpool. He said that "Had the world's indignation after 1933 over the fate of the Jews in Germany given place to the world's early resistance, then, perhaps things would have been different now." The Minister remarked that "the mentality of a nation, the nature of its policy, is revealed by the manner in which it treats its Jewish citizens." He made a strong appeal for support of the Zionist cause.

The organization of land settlement by the Jews in Palestine has been praised by an official of the Interna-

Continued from page 15

tional Nansen Office for Refugees as a model of efficiency and thoroughness.

The attempts of the Nazis to spread anti-Semitic propaganda in Holland have met with contempt by the Dutch. All Dutch cinemas have been required to show "The Wandering Jew," an anti-Semitic film. While the Dutch fill the movie houses, yet, when the lights go up after the picture is over, they are observed to be sitting with their backs to the screen.

All Jewish businesses in Norway have been "aryanized." The larger concerns have been turned over to Germans and the smaller ones to local Quislings.

During the British campaign in Libya the Australian soldiers adopted the Jewish star as a symbol of good luck. They had seen this star chalked on the trucks of Jewish drivers in the army, in the absence of a recognized national flag. Because the Jewish drivers were very daring and had effectuated difficult escapes from danger, the Australians attributed their good fortune to this symbol, and therefore they began using it on their own tanks and trucks.

The racial theories of the anti-Semites seem to have practical limitations. Public appeals in Roumania for blood for transfusions for wounded soldiers met with a scanty response from "Aryans." The government finally was obliged to agree that Jewish blood would be accepted for such purpose.

Tickets For Night of Stars

The Sisterhood is selling tickets of admission to the "Night of Stars" at Madison Square Garden on November 26th. The range of prices is from \$1.10 to \$11.00. Mrs. K. I. Ostow is chairman of the Sisterhood Committee.

Basketball Season in Full Swing

The season's first game was played on our court last Sunday evening, when the B.J.C. quintet defeated the Washington Heights Y.M.H.A. Next Sunday evening our team is playing against Union Temple, a leading team in the Borough.

The Center team includes many new faces, some of them former college stars.

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THE JEWS OF LATIN AMERICA

Continued from page 9

countries. Fascist and anti-Semite propaganda, identifying, without any foundation whatsoever, the bulk of Jewry with Communism, has strengthened this trend, despite the fact that race hatred and race prejudice are not characteristic of the Latin American nations.

There are, however, other possibilities, in the field of agricultural settlement and the development of crafts and small industries. Here the Jews, as already stated, have been both active and useful. That they could make a definite contribution in agriculture is demonstrated above all by the experience in Argentina. In that country Jewish agricultural colonization began as far back as 1889, and has never been interrupted since. On the contrary, the Jewish farming community has slowly, but steadily, grown. Today about 30,000 Jews reside in rural centers and settlements, and more than 3,000 families do actual farming. Late additions — some hundred colonists and their families from Germany — have successfully adapted themselves to their new lives and working conditions. The high agricultural standard of these colonies, and the excellence of their cooperatives, have often elicited high praise from Argentine authorities. In Brazil, Jewish farm settlements have existed for more than thirty years, while

others are under way in Uruguay, Bohvia, Paraguay and Chile.

The latest experiment of this kind, very successful to date, is now being made in the Dominican Republic. There, thanks to the generosity of Generalissimo Trujillo, a well-located area of 25,000 acres of fertile soil was placed without charge at the disposal of refugee settlers, both Jew and Gentile. Management, furnished by the Dominican Settlement Association, is able, and the settlers are well selected and satisfied with their lot. Financially, too, the colony seems well established. The money advanced to the settlers by their organization is supposed to be repaid within a reasonable time through the work of the colonists themselves. Once the debt is liquidated, the colonist owns his property as an independent farmer. The atmosphere and environment are friendly. Both the Dominican Government and the population at large consider the newcomers as a definite asset and reject any kind of religious or race hatred. The Dominican experiment, if successful, might pave the way for other similar enterprises in various Latin American countries. This would be a definite advantage for all concerned, as Latin America needs population and an increased exploitation of her fabulous potential wealth.

LESS THAN A BEAST

Continued from page 10

came to rest on the other side—sprawling on the ground.

My grandfather was probably more dismayed by this outburst than he was willing to show. Only the frown on his forehead and the slight quiver of his beard betrayed his excitement. Stach gazed at him with admiration; no one had ever before dared to stand up against Karol in such a manner. But suddenly a thought came to him.

"Panie Melech," he said—and to this day I don't know whether he was serious or trying to pull my grandfather's leg—"the other day you scolded me because I had a fight with Piotr. You said one mustn't beat man or beast. Yet tonight you beat up Karol. How do you explain that?"

My grandfather was embarrassed. All his life he had preached against violence and now he was himself guilty of using it. But after a few seconds, his gentle, wise smile returned to his lips and the glint of humor to his eyes.

"Well, Stach," he said. "What makes man and beast God's creatures? God gave them both one instinct in common: the love of their children. But Karol doesn't have that instinct. He mistreats his children. He is not a man and less than a beast. Do you understand?"

Stach nodded. Then he looked around the room with the proud expression of a pupil who wishes to say: "You see, I knew the master would know the answer."

NOTICE TO PEW HOLDERS

As an accommodation to owners of Synagogue pews, the Forum Committee will reserve their pew seats for the lecture to be given by Dorothy Thompson at the Center on Monday evening, December 1st, providing the seats are ordered immediately.

The demand for tickets is so great that we must urge all pew holders to place their orders not later than Friday, Oct. 31st.

ONE AMERICAN'S CREDO

Continued from page 12

honest and patriotic Germans here in America who had contributed faithfully and generously to the upbuilding of the country, and who now disown Hitler as misrepresentative of the true Germany, were made to suffer insult and injury as the result of this wholly un-Christian and un-American propaganda.

The un-Christian and un-American hate fostered years ago against the Irish, as well as that unleashed against the Germans living here during the last World War, faded into oblivion, as must all such un-Godly creeds that find temporary root in the God-favored soil of our own United States.

This hysteria of hate, were it allowed to progress, would soon make Armageddon a grim and awful reality. Like the long ago A. P. A. and the more recent Ku Klux Klan, this hell-spawned anti-Semitic agitation will pass into the limbo of all such doctrines. It can never have any place in the American way of life. And in its passing it may well be the cause of untold numbers of the present crop of hate inciters becoming healthy Americans, and perhaps eventually *real Christians*.

There's still time for a multitude of so-called Christians to turn back to the true American's creed, and not be left holding the bag a few years hence when Hitler has followed Benedict Arnold's footsteps to the hell he so richly deserves. Now, if ever, is the time to be an American!

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